

First bhumi							
Path of seeing				Path of meditation			
Meditative equipoise paths		Subsequent attainment paths	Meditative equipoise paths		Subsequent attainment paths	Simple meditative equipoise	
Uninterrupted path	Path of release		Uninterrupted path	Path of release			
▪ Meditative equipoise directly realizing emptiness which eliminates intellectually acquired afflictive obstructions.	▪ Meditative equipoise directly realizing emptiness which achieves the cessation of intellectually acquired afflictive obstructions.	▪ Paths of seeing to which conventional truths appear. For instance, Bodhicitta, compassion, generosity, etc. in the continua of Bodhisattvas on the path of seeing. Also, paths that focus specifically on the practice of the perfection of generosity.	▪ Meditative equipoise directly realizing emptiness which eliminates <b>coarse big-big</b> cognitive obstructions.	▪ Meditative equipoise directly realizing emptiness which achieves the cessation of <b>coarse big-big</b> cognitive obstructions.	▪ Paths of meditation to which conventional truths appear. For instance, Bodhicitta, compassion, generosity, etc. in the continua of Bodhisattvas on the first bhumi of the path of meditation. Also, paths that focus specifically on the practice of the perfection of generosity.	▪ Paths of meditation to which conventional truths appear. For instance, Bodhicitta, compassion, generosity, etc. in the continua of Bodhisattvas on the first bhumi of the path of meditation. Also, paths that focus specifically on the practice of the perfection of generosity.	▪ Meditative equipoise directly realizing emptiness which is neither an uninterrupted path nor a path of release.

Bodhisattvas attain the *simple meditative equipoise* of the first bhumi, the uninterrupted path of the second bhumi, and the path of release of the second bhumi in a single meditative session. The same applies to the *simple meditative equipoise*, uninterrupted path, and path of release of the other bhumis.

First bhumi				Second bhumi						
Path of seeing			Path of meditation							
Uninterrupted path	Path of release	Subsequent attainment paths	Uninterrupted path	Path of release	Subsequent attainment paths	Simple meditative equipoise	Uninterrupted path	Path of release	Subsequent attainment paths	Simple meditative equipoise
one meditative session	one meditative session	one meditative session	one meditative session	one meditative session	one meditative session	one meditative session	one meditative session	one meditative session	one meditative session	one meditative session

### The second Bodhisattva bhumi

Unlike the first bhumi, the remaining bhumis pertain only to the path of meditation. As mentioned above, the first moment of the second bhumi refers to the uninterrupted path that removes **subtle big-big** innate afflictive obstructions. Thereafter the path of release attains the cessation of those obstructions.

When Bodhisattvas rise from the meditative equipoise, they engage in the practice of Bodhicitta, love, compassion, etc. during the subsequent attainment paths of the second bhumi.

Furthermore, they focus specifically on the practice of the perfection of morality.

In order to proceed to the third bhumi they also enter again into a *simple meditative equipoise* directly realizing emptiness.

Second bhumi of the path of meditation			
Meditative equipoise paths		Subsequent attainment paths	Simple meditative equipoise
Uninterrupted path	Path of release		
<ul style="list-style-type: none"> <li>Meditative equipoise directly realizing emptiness which eliminates <b>subtle big-big</b> innate afflictive obstructions.</li> </ul>	<ul style="list-style-type: none"> <li>Meditative equipoise directly realizing emptiness which achieves the cessation of <b>subtle big-big</b> innate afflictive obstructions.</li> </ul>	<ul style="list-style-type: none"> <li>Paths of meditation to which conventional truths appear. For instance, Bodhicitta, compassion, generosity, etc. in the continua of Bodhisattvas on the second bhumi. Also, paths that focus specifically on the practice of the perfection of morality.</li> </ul>	<ul style="list-style-type: none"> <li>Meditative equipoise directly realizing emptiness, which is neither an uninterrupted path nor a path of release.</li> </ul>

### The third to the seventh Bodhisattva bhumi

Each of the third, fourth, fifth, sixth, and seventh bhumis also consists of an uninterrupted path, a path of release, and subsequent attainment paths. The uninterrupted path and the path of release of each bhumi serve as the direct antidotes to their respective objects of elimination, while the subsequent attainment paths engage in the practice of Bodhicitta, the six perfections, compassion, etc. and focus specifically on the practice of their particular perfection.

Also, every time practitioners proceed to a higher bhumi, they first enter into a *simple meditative equipoise* before achieving the uninterrupted path of the next bhumi.

### The eighth Bodhisattva bhumi

The first moment of the eighth bhumi is the uninterrupted path which eliminates **big-small, medium-small, and small-small** innate afflictive obstructions. With the attainment of the path of release, Bodhisattvas simultaneously achieve the cessation of those obstructions and attain liberation (i.e. become foe-destroyers). The reason for this is that **big-small, medium-small, and small-small** innate afflictive obstructions are the subtlest afflictive obstructions, the cessation of which marks liberation from cyclic existence.

But Bodhisattvas do not stop there. They continue their practice during the subsequent attainment paths of the eighth bhumi by meditating on Bodhicitta, the wisdom conceptually realizing emptiness, compassion, and so forth. They also focus specifically on the practice of the perfection of prayer. Since the eighth bhumi has two uninterrupted paths, Bodhisattvas enter again into a meditative equipoise that is an uninterrupted path. This path eliminates **big** cognitive obstructions – the coarsest cognitive obstructions. During the path of release they attain the cessation of those cognitive obstructions, and during the subsequent attainment paths they once more generate Bodhicitta, love, compassion etc. and focus specifically on the practice of the perfection of prayer.

As before, the last moment of the eighth bhumi is a *simple meditative equipoise* directly realizing emptiness, which a moment later becomes the uninterrupted path of the ninth bhumi.

